

FOR ZION'S HERALD.

A HINT TO THE PREACHERS.

MR. EDITOR—On seeing an article, in your paper of the 16th ult., under the caption of QUARTERLY MEETINGS, signed by several preachers on Providence District, I could but congratulate our brethren with the hope, that they would not be satisfied with restoring the "distinctive characteristics of primitive Methodism," which regard "Quarterly Meeting Conferences, Love Feasts, and Class Meetings," but proceed still further. In addition to the queries, in the above named article, I would propose the following:

1st. Do those who have charge of circuits, enforce vigorously, but calmly, all the rules of our society?

2d. Do those who watch over souls as they must give an account, when informed of those "who habitually break any of our general rules," admonish them of the error of their ways? And when they have borne with them for a season, and they repent not, do they have no more place among us?

3d. Do those who have charge of the circuit, try and expel those members, according to the form of discipline?

4th. Do those members of our Church who repeatedly, without reasonable excuse, neglect to meet their class—do the preachers visit them whenever it is practicable, and explain to them the consequence, if they continue to neglect them?

5th. Now, brethren, if we would have "uniformity," and not "go down with the current," these things, with many others, both on the part of preachers and official members, should be attended to.

A CLASS LEADER ON PROVIDENCE DISTRICT.
Dec. 24th, 1835.

FOR ZION'S HERALD.

REMARKABLE CASE OF HYDROPHOBIA.

The following facts are substantially correct. In the town of M—, in the state of Connecticut, a certain man who for the present we shall call UNCLE E. had a small dog which was observed one day to snap at one of his neighbors' boys, as with an intent to bite him. This together with the immediate disappearance of the dog, led to the conclusion that he had run mad. The boy shortly after, on his way to school discovered a flock of quails; and observing that they were much exhausted in consequence of a previous storm, gave chase to them, and after considerable exertion and fatigue succeeded in capturing a few of them. And now having become nearly as much exhausted as the poor quails themselves, and withal having wet his feet badly in the pursuit, he comes to the boyish conclusion that the best reward he can have for his labor will be to barter his game with Mr. H. for cider brandy.

Having done this, after drinking pretty freely of the poisonous liquor, he no sooner has time to operate, than in all his actions he discovers strange symptoms of hydrophobia. If any one attempts to hold him, he snaps at them, just as Uncle E.'s dog did at him. If they loose their hold he is down on all fours snarling at all who approach him. The bystanders now recollecting the boy's exposure in the affair of the dog, conclude at once that they have before them a real and distressing case of hydrophobia, and it was a considerable time before they were relieved from their anxiety, by ascertaining that Mr. H. keeps a number of dogs of different names, such as *Ram, Whiskey, Cider Brandy*, &c., some of domestic and some of foreign growth, but all known to be rabid; and that for a few cents he will let any of them loose upon his neighbors, and that the boy had been bitten by Cider Brandy, the worst dog in the whole concern.

QUERY—What would be thought of a State Legislature which should legalize the sale of mad dogs!

ANTI-HYDROPHOBIA.
Dec. 20, 1835.

FOR ZION'S HERALD.

LONG YARNS.

MR. EDITOR—I regret that the hints which have been thrown out in the Herald among long stories, and long talking, praying and preaching, appear not to be well received, though the same complaints are reiterated where they ought to be.

It is my sober conviction that our social meetings will never again be interesting until *monopolizing self-sufficiency* be done away. But if the minister preaches long, why, some one wishes to be just like him;—so he will turn a prayer meeting into a talking meeting and occupy half the time himself. If the gospel does not teach better manners than this, I fear it will be bereft of much of the respect due to it.

SHORT HAND.

P. S.—Where shall the reform begin?
Answer to the P. S.—In the Pulpit and Class meeting. We don't mean this as a hint to "Short Hand," himself, by the by, though his tongue is none of the most silent.

A SURE CLEVERMAN.—During the protectorate, a certain knight in Surry, had a law-suit with the minister of his parish; and whilst the dispute was pending, Sir John imagined that the sermons delivered at church were preached at him. He therefore complained against the preacher to Cromwell, who inquired of the preacher concerning the fact; and having found that his sermons were aimed at the common good, he dismissed the complaining knight, saying, "Go home, Sir John, and hereafter live in good friendship with your minister; the Word of the Lord is a searching Word, and I am afraid it has found you out."

It was well when we feel uncomfortable with the sermons of our ministers, if, instead of complaining of them, we seriously examined our own character, and applied whatever might be suitable to our own case.

HATTI has now been for more than forty years in possession of the blacks. The city now contains about 60,000 inhabitants. It is situated on a declivity, is well laid out, and its principal streets are continually refreshed with regular currents of water which flow from the mountain and empty into the bay. The houses are mostly built of wood—are two stories high. One peculiarity which strikes a northern visitor, is the entering the city, is the utter destitution of glass windows—scarcely a pane of glass can be seen in the whole city. At every place where a door can be hung, one is opened, that the air may circulate freely through the dwelling. Shop mechanics, such as cordwainers, tailors, &c. may be seen diligently employed at their business on the outer edge of the side walks, in front of their shops, over which a piazza usually projects.

REV. JOH ORTON.—The Rev. J. Orton once wrote to an eminent clergyman in the following manner:—"You say you do no good by preaching. This is talking weakly; I had almost used a harder word. Should you not be chided for it? 'Why do you leave off preaching?' said old Bishop Latimer, to a complainer like you. He answered, 'Because I do no good, my Lord.' The Bishop replied, 'That, brother, is a naughty, a very naughty reason.' You do not know what good you have done, are doing, and yet may do, even after you are dead. No good man preaches, I am confident, without doing some good, and more than he knows of till the great discovering day. To do our best is our duty, and God will graciously accept and reward it. As to our blessed Master himself, it was said, 'Who hath believed his report?' Who would have thought that you should ever have talked of doing no good by preaching when God hath done you so much honor already in your clerical career? I am ashamed of you; and almost angry with you. Labor with your duty, and more still. 'If the iron be blunt,' as Solomon says, then put the more strength. If you begin to be lukewarm, whatever your motive it is not a good one. I am not clear if I ever was made an instrument of considerable usefulness; yet I do not repent my attempts. I am humbled and ashamed daily that they are not better. Remember, that preaching is of

God's own appointment, and, when faithfully delivered, and agreeable to sound doctrine, the Divine Spirit will bless the message more or less, as seemeth good to the Lord: he has appointed it, and to his all-wise sovereign purposes."

ZION'S HERALD.

BOSTON, WEDNESDAY, DECEMBER 30, 1835

DEATH OF BISHOP EMORY.

Among all the other trials of an Editor's life, it frequently devolves upon him to be the Messenger of intelligence, which he knows will send deep pangs of sorrow through the bosoms of those who read. This is our present situation. The Methodist Episcopal Church has received a wound, of which we must only say,—"The Lord gave, and the Lord hath taken away, and blessed be the name of the Lord."

BISHOP EMORY—one of the most brilliant and far-reaching luminaries of our Zion—is dead!

The following is the only correct account that we have seen, of the manner in which he came by his death. It is by a Committee of Investigation, appointed in Baltimore:—

The late Bishop Emory left his residence, one mile this side of Reister's Town, on the morning of the 16th inst., about six o'clock, and proceeded on his journey towards Baltimore, as far as the hill a little north of Weaver's Tavern, where it is supposed the horse ran away with the carriage, and, on passing violently down the hill, a short distance below Weaver's, at a break water, it is believed the Bishop was thrown from his carriage with great force, the back of his head coming in contact with a large stone, broke the skull, and the brain protruded out.

The horse, becoming disengaged from the carriage, continued down the road, was first discovered by Mr. Simpson, going up the road, near the bridge, at Owing's mills, who made an effort to stop the horse, but failed. Mr. Simpson, on approaching the water break, discovered the Bishop lying on the margin of the east side of the road, and the carriage nearly opposite, on the west side. He was then taken to Mr. Weaver's, where every kindness and attention was paid to him, and the professional attendance of Drs. Addison and Larsh procured without delay.

He expired at a quarter past seven o'clock on the evening of the same day. He was found speechless, and continued so until his decease.

Geo. Baxley, } Committee.
Thomas Kelso, }
Wm. Hamilton, }

He was buried, with suitable solemnities, under the Easton Church, beside the venerable ASBURY.

Bishop Emory was a man of extraordinary powers of mind. His intellect was singularly acute and metaphysical. As a presiding officer, he was the best we ever saw.

He was—but, no; his character will, doubtless, be drawn, and more accurately than we could do, by better hands.

P. S. In the Christian Advocate and Journal, just arrived, we find the following letter:—

DEAR BRETHREN—This day a great man in Israel has fallen! His sun has set in his strength! Nor shall I attempt a description of the emotions which rule my bosom, or the grief of a most deeply afflicted family, whilst I communicate to you, and through you to the Church, the solemn and mournful intelligence—our beloved BISHOP EMORY is no more. This morning he left home at 6 o'clock for Baltimore, but when about two miles from home and thirteen from Baltimore, he was thrown from his carriage, his skull severely fractured and body otherwise injured, and at fifteen minutes past 7 o'clock, this evening, he expired. He was speechless until we bowed before the Lord a last time, and were uniting with the earnest and fervent prayer of Rev. Henry Smith, when the bishop obviously exerted his utmost strength to respond Amen. He breathed his last just as we rose from our knees.

On last Sabbath he preached with great point, perspicuity, and pathos, from the two last verses of the General Epistle of St. James, in the old "stone chapel," at our quarterly meeting, and he was in excellent health and spirits. This morning he left his family, expecting to return this evening—but this evening, we doubt not, he has gained his home in heaven. This morning he was the best of fathers, and a most tender and affectionate husband—this morning he occupied a most responsible and elevated relation to the Church militant—this evening he has resigned his charge, and taken a permanent place in the family above, the Church triumphant, and is registered, we doubt not, with those who have turned many to righteousness. I intended, however, only to notify you of this afflictive dispensation. The rest must be given by another hand, at a proper time. How sudden—how great the change! How afflictive the bereavement! God sustain the widow and her children! God provide for the interests of his Church, and help us all to be ready and awaiting his coming through Jesus Christ. Affectionately yours in Christ.

JOHN A. GREE.

Near Reisterstown, Md. at the late residence of Bishop Emory, Wednesday, Dec. 16, 1835.

SLAVERY.

There is other slavery than that of the body; and there are other slaves than negroes. We shall not, however, at present discuss these topics, but proceed directly to the matter in hand.

For a year past we have received a great many complaints, on very different and very contradictory grounds, in relation to the discussion of the subject of slavery in this paper. Some have complained because the subject was discussed at all; some because it was done in an improper manner; some because too much was admitted; and others because more space was not allotted to the subject.

On one side, the difficulty has chiefly arisen from an unwillingness to have the subject named in the Herald; consequently every editorial article which had even an incidental mention of it, has brought an accusation of leaning to Abolitionism, and this charge was once seriously made, for praising a Colonization Address by Dr. Fisk.

On the other hand, brethren have been led to complain, from a wish to see this subject occupying a greater space than was consistent with the general design of the paper.

Now, brethren, what shall we do? Here is one side calling for unbroken silence, the other insisting on a hearing. The case admits not of compromise; the subject must or it must not be discussed. The voice of the majority, both of the preachers of the two conferences in which the Herald circulates, and of the subscribers to the paper, approves of the discussion. This is submitted on all hands. Will it then promote the peace of the church, for us to deny the majority a hearing, on a subject at present deemed peculiarly important?

A short sketch of the history of this controversy, and an account of the course adopted by the other Methodist papers, may assist in deciding on our duty in the present juncture.

A little more than a year ago, an advisory committee of the Conference, avowedly in consequence of the publication of an article of information without comment, passed a resolution recommending that the Herald be "perfectly neutral" on the subject of slavery, which was explained by the chairman of the committee afterwards as "perfectly silent." Some of the committee afterwards disclaiming this interpretation, and there being a division in the committee, the subject was laid before the Wesleyan Association, who unanimously recommended the admission of articles temperately discussing the questions connected with this subject.

At the Conference at Lynn, the matter came under consideration, and finally resulted in a vote by which a very decided majority were understood to approve of the columns remaining open for the discussion. During the last fall, an attempt was made to induce the Association to retract their recommendation, and the matter was under debate at two successive meetings, for some time previous to the last of which, the publication of articles on the slavery question was by agreement suspended; but the decision was the same as before.

and thus affairs stand at the present time. It will be seen that it has not been a contest to decide which party should have the exclusive use of the paper; but whether one side, willing to waive their own claim to a hearing, should succeed in excluding their opponents likewise.

In the meantime, the other Methodist papers, which are located where the majority of preachers and people are not Abolitionists, have spoken freely, with one exception.

The Christian Advocate and Journal has published nearly twice as much as the Herald, but exclusively on one side, while brethren on the other, both individually and when speaking in the capacity of an Annual Conference, have been refused a hearing.

The Western Christian Advocate has also published, but only on one side.

The Maine Wesleyan Journal published the Counter Appeal, but not the Appeal itself, nor the Defence of the Appeal. It has editorially, and by its correspondents, decidedly opposed the Abolitionists.

The Methodist Christian Sentinel, at Richmond, has been silent;—a few communications having a bearing on the subject have lately appeared, but not touching the present controversy in the north.

The editors of the Western Methodist, at Nashville, contend that legislators have no more right to abolish a man's property in his slaves, than in his cattle or lands.

The Pittsburgh Conference Journal for some months past has published more than we have, and chiefly editorial. The editor has spoken freely his opinions, contending strongly for the right and duty of free discussion, the sinfulness of slavery, the abrogation of the claim to property in man, &c. He takes much the same ground with Dr. Channing. In his last article he strenuously asserts that no Methodist, according to the Discipline, can buy or sell a single slave, unless with the express design of setting him free. He also advocates the Colonization Society, though not in any degree a remedy for slavery.

In the Western Banner, recently established at Cazenovia, we have noticed nothing on the subject. If we recollect aright, however, its Prospectus gave a pledge to advocate the cause of Colonization.

Thus it will be seen, that while every other Methodist paper, and we believe we may add, every religious paper in New England, has been free to speak, either editorially or by its correspondents, on this topic, a continued effort has been kept up, to close the columns of Zion's Herald, in opposition, too, to the expressed wish of a decided majority of its friends and supporters.

We are aware, that in making these statements we shall be accused, as heretofore, of leaning to one side of the controversy. Be it so. We cannot pursue a course that will not bring the same complaint. There is it is that we have determined to submit the facts to the consideration of our readers. We have endeavored to give them fairly, and if they hear more in favor of one than the other, the fault is not ours.

We do not desire ourselves to enter the lists in the present controversy; and it would materially reduce the cares and perplexities of our editorial duties, if they were excluded altogether from our columns. But we should be wanting in duty to our subscribers, and liable to a charge of subservience and timidity, if we should withhold the mention of passing occurrences on any subject affecting the morals of the community, for fear of an unjust suspicion of intentional partiality.

While, therefore, we have the charge of this paper, we shall continue to give information of the progress of events in relation to the Anti-Slavery and Colonization Societies, leaving to others the advocacy of their respective merits; we shall condemn all mobs, whatever may be the exciting cause; and we shall steadily resist all efforts to deprive us of our right to speak on any subject on which we may deem it proper to express an opinion.

What analogy is there between a watch and an organized being?—Investigator.

Not much, we think, Mr. Kneeland. But then analogies don't run on all fours, you know. There is this difference: the watch is merely mechanism—man is mechanism containing mind;—the watch does not possess volition—man does.

Mr. Kneeland says he does not "infer the existence of a watch-maker simply from the watch itself." That's owing to your obstinacy, dear Sir. The eyes of your intellect have become blind through unbelief. At the same time we admire the candor with which you run foul of the watch argument. No, no, it don't prove that the watch was made. There may be, peradventure, a large crop of them found yet, which sprung up in the woods by chance, like wild berries. What say you to going on an exploring expedition?

HOW TO KEEP CHRISTMAS.

The Literary and Catholic Sentinel gives an account of the manner in which Papists in Ireland used to "keep Christmas." Among other precious things he says:—

On their returning home from church, the wassail bowl, which, though generally shaped from wood or marble, contained a very strong liquor for the lips of the *Irish Papist*, and worthy to celebrate his return from his most triumphant conquest. The wassail liquor was composed of a mixture of wine, brandy, whiskey, and water, mingled with spices, and cordials of various qualities.

The writer—Mr. Pepper, of course—regrets that Ireland has degenerated so much, through the influence of Protestant parsons, that these merry-makings have almost become obsolete.

It may be so in sweet Erin, but we have very frequent specimens of this kind of water, how it used to be kept on the other. As a single illustration. An Irish Papist of our acquaintance—and a good-humored, accommodating, kind-hearted fellow, too, as ever breathed the breath of life—became intoxicated two days before the grand celebration of the virtues of whiskey.

"J—," said we, "why did you do it?"

"Och, indade, yer honor—I was only preparin for Christmas—indade, I was."

"I suppose by Friday night your Roman Catholic countrymen will be pretty well over."

"Sure, if they want, yer honor. Ninety-nine out of every hundred will be very pious, just then."

FOR ZION'S HERALD.

BOSTON WESLEYAN LIBRARY ASSOCIATION.

PREAMBLE.

The necessity of an extensive Library, connected in some measure with the Methodist Episcopal Churches and congregations in this city, has long been experienced and regretted. Several attempts have been made to establish one upon benevolent principles, making it the exclusive property of the Churches; giving to all persons a right to use the same free of expense, but without success. It is easy to conceive that the books would soon become worn out and lost, without any income or means of replacing them, except by gratuitous contributions.

To remedy this evil, to establish a Library upon a firm basis, upon a system whereby it shall be able to provide the means of sustaining, replacing, and increasing itself, and to create such a Library as shall benefit all concerned in it, is the object of this association. To do this effectually, the requisition of a statute, incorporating Library Associations, have been complied with. For the more practical and extensive usefulness of the Association, the following Constitution and By-Laws have been adopted:—

CONSTITUTION.

ARTICLE I. This association shall be called the Boston Wesleyan Library Association.

ART. 2. The object of the Association shall be, the advancement of Literary, Scientific, Moral, and Religious knowledge.

ART. 3. The officers shall be a President, Vice-President, Clerk, Treasurer, Librarian, and five Directors, who shall be chosen by ballot, and shall constitute the Board of Managers, and have power to fill their own vacancies, and to transact all the executive business of the Association, to whom they shall report their doing; at the annual meeting. The duties of said officers shall be those usually performed in Associations of a similar character.

ART. 4. The Library fund shall be divided into one hundred shares of five dollars each. Said shares shall be subject to assessments not exceeding two dollars per share in any one year, by a vote of the Association, at any meeting notified for that purpose.

ART. 5. Any person, of good moral character, may become a proprietor, by procuring a share in the fund, and signing this constitution.

ART. 6. Each share shall entitle its holder to a vote, provided that no person shall be allowed more than ten votes. Proprietors shall be allowed to vote by proxy in writing.

ART. 7. The annual meeting, for the choice of officers, &c., shall be held in the month of January; and special meetings may be called by the Board of Managers, or by the President, at the request of any five proprietors.

ART. 8. Annual subscriptions, of one dollar each, may be received, and shall entitle the subscriber to a privilege in the Library, subject to the restrictions mentioned in the By-Laws.

ART. 9. This Constitution may be altered, or amended, by a vote of three-fourths of the proprietors present at the annual meeting.

BY-LAWS.

ART. 1. Each proprietor shall receive a certificate, signed by the President and Clerk, showing the number of his shares; and all transfers must be entered on the Clerk's book, and endorsed on the back of said certificate. Each subscriber shall receive a certificate signed by the Librarian.

ART. 2. All shares, upon which an assessment has been due three months, may be disposed of by the Board of Managers; and the proceeds, after paying all dues and expenses, paid over to the owner of said shares.

ART. 3. The Board may call meetings of the Association to hear Lectures, or hold discussions or debates, at such times and places as they may think proper.

ART. 4. The Library shall be opened on an evening of each week, from till o'clock, for the purpose of issuing and receiving books; and no book can be taken out, or returned, at any other time.

ART. 5. Subscribers may take one volume from the Library, at a time, and retain it two weeks; but for every additional week, they shall pay 6-1-2 cents; and any subscriber failing to pay, on the return of his book, for such detention, shall forfeit his subscription.

ART. 6. Any person losing, or injuring a book, shall replace it or pay a fine, at the discretion of the Librarian; in failure of which, he shall forfeit his interest in the Library; or if the book belong to a set, the set must be replaced.

ART. 7. Proprietors may have the use of the Library free of expense, subject to the same regulations as subscribers.

ART. 8. The Board may prevent any book from being taken from the Library, when, in their opinion, it will be injured by circulation; and they may grant the use of the Library, (subject to the above regulations), at a reduced fee, or gratuitously, when ever they may deem it expedient.

THE MARINER'S CHURCH in Portland have rented a store under it for a Grog Shop. How beautifully they look in juxtaposition!

Mariners' Church!—Grog-Shop!

The owners must be very accommodating,—

"The Spirit divine,

And the spirit of wine,"

each to be had;—one gratis, the other for cash. Who cannot but admire such an act in the nineteenth century!

ANNE KNEELAND admits the truth of the article of our correspondent, which charged Paine with having been drunk at a public dinner in France. So that matter is settled.—Zion's Herald.

The seeming admission as above was a mere typographical error, which we intended to have corrected in our last, but forgot it. The error was made by inserting the word cannot instead of can. We can say this, (to wit, that Christians, and even Christian ministers, sometimes get drunk at public dinners,) without admitting that Thomas Paine got drunk in France, &c. That was what we meant to have said, and was what we wrote; but the error was that of the compositor, and was not noticed till after the paper was worked off. So far from admitting, we know nothing about it.—Investigator.

We conceded, it seems, too much to Mr. Kneeland's fairness. Indeed, if we had thought a moment we might have remembered that Mr. K's principle is, to believe nothing except what he has seen, or a fair inference from what he has seen. Never having seen his apostle drunk, he, of course, will not believe it.

N. B. The person to whom Mr. K. refers in a subsequent paragraph, does not hold his standing in the M. E. Church.

AMERICAN COLONIZATION SOCIETY.

This association held its anniversary meeting Dec. 15th, in the Representatives Hall, at Washington, Hon. Henry Clay in the chair. The Annual Report was read, after which addresses were delivered by Rev. W. M. Atkinson of Virginia, Hon. W. A. Duer of New York, Mr. Clay, and others.

The latter gentleman said "he had come with a determination not to address the meeting, but had yielded to urgent solicitation. The Colonization scheme was very dear to him. It had always received, and would continue to have, his hearty support. From the North and the South it had been assailed by two great parties—the one contending with mad and blind zeal for immediate emancipation, the other as madly for perpetual slavery. The Colonizationists held council with neither. The reverend gentleman from Virginia had asked, 'What have the Abolitionists done?' He should rather have asked, 'What have they not done?' They have forged anew the fetters of the slave. They have compelled the master to use greater rigor—to watch more circumspectly—to impose new restrictions—to curtail privileges—and make the slave more a slave than before. Have they ever liberated the bondman? ameliorated his condition? multiplied his comforts? What have they done? What have they not done? He was acquainted with many of these gentlemen in the North. Their motives, he doubted not, were good. He respected them, well he deprecated their acts. They were good men, blindest of men. From his boyhood he admired the motives of every man, wherever he had found him, who contended for human liberty. He had looked to the North for information, and had been struck with the ground assumed by the northern Abolitionists—particularly with that taken by a truly philanthropic gentleman, who heretofore had been one of them and with them. [He alluded to Gerrit Smith, of New York, who is now a member of the Abolition Society.] He has, continued Mr. Clay, connected himself with that Society, because, in its overthrow, one of our greatest and best national blessings would be overthrown.—Free Discussion. Free discussion! What is free discussion!—Discussion is antecedent to deliberation—deliberation to decision. The people of the North have no right to decide, therefore no right to deliberate or discuss the subject of Slavery. He made some further remarks on the benevolent object of the Society, and concluded his speech, which was very brief, by a fervent expression of a wish that the Society, in the energetic language of the West, might 'go ahead!'

The Society adjourned until the next evening, when several other very eloquent addresses were delivered. Mr. Mercer said that to memorialize Congress would be to throw a firebrand into the National Councils, and prove destructive of the Society. No good could possibly result, and much evil would inevitably ensue. As to the 'greater measures' the Society might contemplate, he knew nothing of them. Such language the slaveholder would interpret as anticipating interference with slavery. It would not do. The slaveholder must be with the Society, or it could do nothing. He must be conciliated—

not offended. The Society had nothing to do with Slavery. To touch it was foreign to its purpose.

"He was seconded by Mr. Key. A declaration of 'greater measures' in prospect, implied abolition. It looked like an attempt to conciliate the Abolitionists—to use the Society as an ultimate means of freeing the country from Slavery. No such purpose belonged to it—none.

It was the benefit of the free black that was contemplated, not the slave, and none but the free black, now or ultimately. The resolutions were for conciliating the North, and looked like deceiving the South, and he hoped they would be rejected.

"Other gentlemen from the North and South took part in the debate: among them Mr. Southard, of New Jersey, who eloquently vindicated the North from what the South had brought against her, and said, with much boldness, that the South, by the violence of her measures, was doing more to increase the evils of the colored man—more than had ever been done by any thing in the North. The North had been denounced. The denunciation was unkind and unjust. The spirit of the resolutions was right, but at the present time they were inexpedient."

A VILLANOUS IMPOSTOR.

A miserable vagabond calling himself "Rahab Marchal, the Chaldean Magician," not long since made fools of some of our citizens by advertising himself as a juggler, and pocketing their money. It seems he is in Cincinnati, by the following extract from one of his bills. We suppose its very grossness will draw crowds.

On Saturday evening, Dec. 5, full moon, the Magi will give his wonderful illusion of decapitation and resurrection. He will prove to the satisfaction of the audience, that it is probable and very possible, that the ancient Magi could by a particular knack of the science, and at the fall of the moon, cut off a person's head, and by dexterously uniting the parts, prevent death. On this evening, any person in the theatre may test the experiment by cutting off the head of any person, (that will allow it,) or an animal. The Magi positively assures the public, that one minute after reuniting, the person will feel no inconvenience; or the animal walk about, (if bird,) will fly as formerly.

EXTRACTS FROM OUR CORRESPONDENCE.

WORCESTER, Dec. 19, 1835.

To the Editor of Zion's Herald:

DEAR BROTHER—The missionary cause may justly be ranked among the noblest institutions that adorn the Christian name. It presents to our view all that is dignified in morals, and sublime in purpose—all that is calculated to elevate and ennoble the human race. Its object is to extend the blessings of the gospel to the utmost limits of our guilty globe—to preach Christ crucified to a lost and perishing world, and to confer upon every individual all that intellectual or moral cultivation can bestow.

Such an enterprise calls for all the energies of the church, to sustain and carry it forward. We not only need our best ministers to go abroad on the wide field of labor, but we need them at the head of our missionary department at home. I fully concur in the opinions which have been expressed in the Herald, on the subject of appointing special Secretaries for this work—men of talent, who can devote their whole time to the business of awakening, animating, and directing the energies of the Church, in this noblest work of mercy. If such an appointment could be made, there is no doubt but it would give a general impulse to the missionary spirit throughout our denomination, render our present plan of operations more regular, and afford us new facilities in the great work of evangelizing the world. The subject is important, and I trust that it will receive the consideration which it justly merits.

I have been much gratified in hearing again from the Young Men's Foreign Missionary Society, and especially to learn that their hearts still burn with a desire to do good. Their high and commanding claims must not fall coldly upon our ears. They should be promptly met by the church. Brethren, let our united prayers, and exertions, and contributions sustain them.

ed. The Society had nothing to do with Slavery. It was foreign to its purpose. As recorded by Mr. K. A. declaration of measures in prospect, implied abolition. It is an attempt to conciliate the Abolitionists to slavery as an ultimate means of freeing the country. No such purpose belonged to it—none (was the benefit of the free black that was con- sidered the slave, and none but the free black, imately. The resolutions were for conciliating and looked like deceiving the South, and he was to be rejected.

gentlemen from the North and South took part at: among them Mr. Southard, of New Jersey, recently vindicated the North from what the South ht against her, and said, with much boldness, outh, by the violence of her measures, was doing cease the evils of the colored man—more than been done by any thing in the North. The he was denounced. The denunciation was un- unjust. The spirit of the resolutions was right, present time they were inexpedient."

A VILLANOUS IMPOSTOR.

able vagabond calling himself "Rahab Mar- Chaldean Magician," not long since made fools of our citizens by advertising himself as a juggler, telling them money. It seems he is in Cincinnati following extract from one of his bills. We is very grossness will draw crowds.

Monday evening, Dec. 5, full moon, the Magi will wonderful illusion of decapitation and resuscita- tion will prove to the satisfaction of the audience, probable and very possible, that the ancient Ma- gy a particular knack of the scimitar, and at the moon, cut off a person's head, and by dexter- ing the parts, prevent death. On this evening, in the theatre may test the experiment by cut- head of any person, (that will allow it,) or an The Magi positively assures the public, that in te after resuniting, the person will feel no incon- ; or the animal walk about, (if bird,) will fly as

ACTS FROM OUR CORRESPONDENCE.

WORCESTER, Dec. 19, 1835.

Editor of Zion's Herald: BROTHER—The missionary cause may justly be among the noblest institutions that adorn the Chris- tean world. It presents to our view all that is dignified and sublime in purpose,—all that is calculated to ex- alt and ennoble the human race. Its object is to ex- pressings of the gospel to the utmost limits of our ob- ligation—to preach Christ crucified to a lost and per- dued, and to confer upon every individual all that al or moral culture can bestow.

an enterprise calls for all the energies of the to sustain and carry it forward. We not only best ministers to go abroad on the wide field but we need them at the head of our missionary ent at home. I fully concur in the opinions here expressed in the Herald, on the subject of special Secretaries for this work,—men of who can devote their whole time to the business ening, animating, and directing the energies of arch, in this noblest work of mercy. If such an agent could be made, there is no doubt but it give a general impulse to the missionary spirit out our denomination, render our present plan of as more regular, and afford us new facilities in at work of evangelizing the world. The subject tant, and I trust that it will receive the consid- eration it justly merits.

been much gratified in hearing again from the M. F. M. Foreign Missionary Society, and especially that their hearts still burn with a desire to do Their high and commanding claims must not fall upon our ears. They should be promptly met by arch. Brethren, let our united prayers, and exer- cises contribute to sustain them.

Yours respectfully, J. T. BURRILL.

It may be afforded this Society by the preachers Young Men's Branches.

SANDWICH, Dec. 21, 1835.

OTHER KINGSBURY—I had the pleasure of read- ing Mr. Pepper's papers the other day, in which your paper ought to be called "LYING HER- Will you please to ask him if he is disposed to et the following? And, if he does, call on me.

in the city of Baltimore I became acquainted Methodist minister, who was noted for his piety mildness of his disposition—a man much engaged the suffering. A poor dying woman, a Papist, his general character, sent for him to pray with her, as she had repeatedly sent for her priest

He attended; but no sooner was he seated, than he fed to inform the priest, who was as quickly at the side of the poor woman. When he arrived, he was on his knees, raising his heart and voice in prayer. Mr. S. the priest slapped his hand upon sister's mouth, called him heretic, and bid him be- This is done in the green tree. I leave you to be comment.

Yours, &c.

Dec. 19, 1835.

OTHER KINGSBURY—Having a few moments to have concluded to address a few lines to you on the subject of Popery. Alarming, did I say? alarming; and it will not be long ere it will be an merely alarming, unless Protestants cease to be vigilant by their Popish sayings, prayers, customs, and institutions.

ow it is seldom, very seldom, that long standing are thoroughly corrected. The prejudice to be ted—the interest of individuals to be assailed—the to be redressed, and the suffering to be endured robes, induce them sometimes to heal over, rather rme; and to top off, instead of rooting up. Thus time and labor are lost, and sometimes the cause is t was so, in part, with what is so justly styled the "ions Reformation." True, indeed, much was ut not enough; for many of the reformers, them- went down to them. And does it not, in some attach itself to their successors? What mean heresies of holy days, such as Shrove Tuesday, ednesday, Good Friday, All Saints Day, All Souls &c. &c. &c. What mean those superstitions, which mong Protestants? I will name two. Many there to believe that the cows kneel on the morn of the December. Many females will not wash on Fri- cause a woman three suns at the Saviour as he to Calvary! What nonsense for Protestants to be- geatifications. Here is one—

"Matthew, Mark, Luke, and John, Bless the bed that I lie on."

have among us Popish titles, viz.—Reverend; and, English Church, "Right Reverend Father in and "His Grace, My Lord, Bishop of —" would the following sound?—"Send men to Joppa, for the Reverend Simon Peter." There was a time Methodist preachers were distinguished thus— "minister of the Gospel." Why have we depart- primitive simplicity in this respect?

have masses among us, such as Candle Mass—the ten the Pope blesses the candles! recom- us do as the "Protestant Vindicator" recom- —gather together all the Popish titles—popish

ceremonies—popish superstitions and sayings, and robes and prayers, &c. &c., and "burn them up together on one Protestant bonfire."

Yours, &c.

J. M.

HALIFAX, N. S., Dec. 2, 1835.

SIR—A few friends of Zion in Halifax, being desirous of procuring your valuable paper, I would feel obliged by your forwarding to me the Zion's Herald, and letting me know the terms, annually, and where it may be paid; and I will immediately comply with whatever directions you may have the goodness to favor me.—An early answer will oblige, sir.

Your very obt'd servant,

GEORGE GREEN,

Hospital Sergeant, 83d Reg't.

The terms are \$2 in advance. You can stick a gold piece with wax, inside of the letter, and send by some vessel.

CAROLINE, N. Y., Dec. 10, 1835.

DEAR SIR—Of the Herald Extra you sent me, it took more than half to supply my country: the balance I have distributed, some near home, and some 2000 miles off; wherever I thought most good would be done; and I feel a confidence that our little paper will not return void. Mr. Sargent will have much to gratify him for his great zeal and labors in behalf of temperance. Few men have done so much as he, and all he does, is well done. To-day I send off the last number I have left, but one which I shall keep for myself. I hope the Herald Extra will circulate through all our States, and as far as Dr. Sprague's "all-wise" Sermon has done mischief. If they are not needed more elsewhere, I would take great pains to distribute fifty more to the best advantage, if sent me.

Thanking you, sir, for all you do for temperance,

I am yours, truly,

We have forwarded fifty more. A box will be sent to England, to aid Dr. Sprague on his journey.

It is our custom, when bills are sent out, to enclose them to the preachers. One of them returned the package sent him, unattended to, accompanied by the following note. We publish it entire, according to the liberty given us by the writer.

SIR—As the Abolition excitement is detrimental to the property of religion in and out of the Church, and as we trust the said Abolition excitement a battle, and we trust a defeat about two months since, so that we have scarcely heard of its being in town since, and as we have had a very pleasing revival of religion almost ever since, in which numbers have been added to our Zion, and the church has attained a state of prosperity in this place she never had before, and as the above Abolition excitement is calculated to do us injury in this place, and as Zion's Herald is stirring up the said excitement, therefore we cannot in conscience be accessory to its publication nor aid nor abet in the same. This is not intended for publication; but if you wish to publish it you may, adding nothing, supplying nothing, omitting nothing, as to sense But you are not at liberty to make any extract.

J. W. CASE.

Ashburnham, Dec. 15, 1835.

As brother Case refuses to act as Agent for the Her- ald, he, we presume, will not expect us to send him a copy gratis.

There may be others, who, instead of returning the bills, suffer them to remain in their hands uncollected. We hope they will recollect, that while they receive a paper as Agents for the paper, we have a right to expect them to attend to its interests; and if they do not choose to do it, they ought in justice to inform us, that we may adopt other measures to obtain the money due from subscribers.

WORKS OF MRS. SHERWOOD.—Harper & Brothers have published the XIIIth vol. of the writings of Mrs. Sherwood. These enterprising gentlemen are publishing an uniform edition of the works of this lady, being the first ever published in the United States. Each volume is illustrated with two elegant engravings—is perfect in itself, and may be had separately. The XIIIth vol. comprises twenty-four beautifully written tales, adapted to please and instruct either youth or manhood.—a.

METHODIST BOOKS.—We are requested by brother Ela to state, that all kinds of Methodist books may be had at his Depository, No. 19 Cornhill. Although he has advertised them for more than a year, there are many persons who are still ignorant of it.

Persons, in want of our Hymn Books, Disciplines, Sunday School Books, Tracts, &c., can always obtain them by calling on him. As a Depository of the publications of the Book Concern is absolutely necessary in Boston, we have his effort to establish one will be sustained by the patronage of our preachers and people.

FARTHER NEWS FROM LIBERIA.

The following Letter we take from the Christian Ad- vocate and Journal:—

REV. AND DEAR SIR—I write to you under pecu- liarly affecting circumstances. Death has entered into our little circle, and taken from us two of our family. Sister Jane Lloyd died on the 18th ultimo, after an illness of only seven days; and, two weeks after, our promising and lovely boy, John, the eldest of the three who accompanied us, was also consigned to the silent tomb. My own health has suffered materially. Incessant watching and anxiety brought upon me a diarrhoea, which was followed by a nervous irritability, that has shattered me beyond anything I can describe. I have been reduced to the feebleness of a child, but am now mending fast. The two remaining children have both been down with fever. One (the youngest) was taken, to-day, with his second attack. Mrs. Sey's health is good. Notwithstanding the immense fatigue she has undergone, she shows her mater- nal bosom has been called to endure, and the uncertainty, as yet, how it will go with the other children, she keeps up, and is wonderfully sustained by that God, in whom is all our trust, and on whom we still rely and confide. I have heard twice from brother Barton, who is at Basa. He has passed through one severe attack of fever, and, after an interval of tolerable health, was taken down again a day or two ago. Mr. Mylne, Baptist missionary, has lost his amiable and deeply pious wife—and Miss Skinner is now ill, and has been removed from Millsburg down to this place.

You perceive, my dear Sir, we need all the grace and heavenly support promised by our divine and gracious Redeemer. But, for the measure of it which He vouchsafes to us, we should sink under these afflictions. In view of my own health, and the risk which the rest of the family run, our medical advisers and others have strongly urged my returning, with my family, in this brig. But the late season of the year—the great probability of all hands having fever on board, without medical advice or necessary attendance, and, with all this, the cause, the blessed cause of Christ here, all have conspired to determine us to remain—trusting in the goodness and mercy of God, that all will still work for our good, if we continue to love and serve him.

I send you the memorial of the brethren here. Please read it, and, in due time, forward it to the General Con- ference.

I would write more, but am feeble, and have necessa- rily to take my full share of attendance on a sick child. Beseeching a continued remembrance in your prayers and sympathies, I remain, my dear Sir, yours very re- spectfully,

JOHN SEYS.

Monrovia, Oct. 8, 1835.

We sincerely regret this communication does not contain better news. No discouragement, however, should cause us to cease our efforts in behalf of missions. But, we think enough evidence has been afforded the Church to prove, that white men cannot live in Liberia. Where is Cox? Gone. Where is Wright? Gone. Where are the Presbyterian and Baptist missionaries? Gone. Many, beside, have been compelled to turn their backs upon their open graves, and return home with shattered constitutions and feverish limbs.

Still, we would not have Africa given up. We believe

it can be saved without this extravagant waste of the pre- cious lives of our choicest spirits. Why not take pious, intelligent, full-blooded Africans? Educate and send them to their own shore. Let them act as ambassadors for Jesus. Such men can be found—men of strong in- tellects and sound judgment—men of zeal and elo- quence—men who burn to plant the standard of the Cross, all purple, as it is, upon the shores of their natal land, and who, like Peter the Hermit, but in a better cause, would travel from village to village—from valley to valley—unfolding our holy mysteries, and pointing the time-worn and way-worn, upward.

We, as Christians, who believe that God is the common Father of us all, do not deem the obduracy of an African intellect a necessary part of the man. African mind, we grant, has slumbered soundly for ages. Let it be shaken, and it will rouse up, and stretch itself, and swell into manhood.

On Thursday last our citizens had an opportunity of witnessing a most heart-thrilling spectacle, the ascent of the Tight Rope, in the open air, by a little girl of not nine years of age. According to his advertisement, Signor Sciarra appeared on the spot appointed, at about two o'clock, with his daughter, and, after performing a variety of astonishing feats of equilibrium, he placed the balancing pole in her hand, and she began the giddy ascent. She was a bright-eyed, graceful, lovely little creature, and, in the fanciful dress which she wore, as she steadily and lightly trod the cord, she seemed more like a beauti- ful little spirit, whose proper path is on a sunbeam through the air, than a mortal's child. A stillness, almost breath- less, reigned in the crowd assembled beneath; and many of the countless eyes that followed her along her perilous path, were blinded by the tears which the intense emotion of the moment drew forth. She never faltered nor swerved a hair's breadth from her steady equilibrium, but increasing in rapidly as she ascended higher, she was at length received into the third story window, in which her father awaited her, as safe as she had left the ground. The crowd would not permit her to return,—much, as she told us, to her disappointment.—Georgetown Metropolitan.

The second!—he ought to be hissed from decent so- ciety. But money will transform some men into demons.

"Justice" received.

Dr. Booth's reply—too late for this week. We admire the calm, dispassionate manner in which the debate, thus far, has been managed. It does honor to both gentle- men.

"What does the Bible prove? No. 1." We do not wish to publish at present, because we have as many series appearing in the Herald now, as we deem profitable. "To be continued" or "No. 1," possesses quite a repu- tation.—We have said so much about long articles, that we have not the heart to say more at present. But we beg our correspondents to remember that our columns are not like India Rubber;—we cannot stretch them to suit writers, although we would do it with pleasure. We have, besides, other original communica- tions to publish, together with selections, editorial, news, ship news, prices current, &c. &c.

REVIVALS.

FRANKLIN, Dec. 12, 1835.

MR. EDITOR—While many have been the complaints of spiritual death throughout our Zion in New England, the Lord has been watering many places in this region, and causing them to rejoice abundantly, "even with joy and singing." Almost every circuit and station in this vicinity, has witnessed the awakening and conversion of souls,—most of them scores,—and Norwich hundreds. Even Franklin circuit has not been forgotten of the Lord. A little previous to our protracted meeting in this place, in September, there began to be a waking up in the church, and a cry for the salvation of the Lord, so that when we commenced our meeting, we expected God would awaken and convert souls.—The preaching of our brethren in the ministry, who came to labor on the occasion, "was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power;" and though this preaching gave offence to some who are opposed to experimental godliness, and who can be pleased with nothing if it contradicts their hullybys, "No devil, no hell, no angry God,"—yet the gospel they preached was "the power of God unto salvation" to many souls. More than twenty professed to find pardon at this meeting; the church was greatly quickened, and backsliders returned to their Father's house.

November 3d, according to previous appointment, we commenced a protracted meeting at GRISWOLD. Our ministering brethren came again to our help, with the same spirit, and bringing the same gospel. Here the Lord wrought in a wonderful and unexpected manner. Our brethren of the different denominations in the vicinity met with us, and all drank into one spirit, and felt that our God was there, and that we were his children, and as such were bound to labor for God and for souls. The conver- sion was large (for that place), and conviction almost universal. The altar was from time to time crowded with persons of all ages, from the little child of seven years to the individual far advanced on the declivity of life. The universal cry was, "What must we do to be saved?"

Convictions were generally pungent, and conversions clear. Fifty or more professed justification at this meet- ing, and many others were revived and quickened.

Other parts of the circuit have witnessed the conversion of some souls. Nearly ninety have been hopefully con- verted on the circuit, since the last conference, and more than forty and fifty have joined society. My colleague and I feel encouraged to labor on, and spend our little all in the cause of God. Many of our brethren on different parts of the circuit are united "heart and hand" with us.

Yours, ERASTUS BENTON.

NORTHFIELD, VT.

The work of the Lord prospers with us here. Twenty or more have been received on probation within three months.

Yours, &c. CHARLES COWING.

GUILFORD CENTRE, VT., Dec. 19, 1835.

At the last session of the New Hampshire Conference, I received my appointment to Brattleboro' Circuit, with Rev. G. Beckley and Rev. J. L. Smith. That part of the labor assigned to me, was Guilford, with lectures in Hal- fax and Vernon. Being sensible that without the Lord I could do nothing, I engaged, more earnestly than ever, in prayer, that the cause of Christ might be revived. In visiting from house to house, I found the church gener- ally low, though a few daily went to the closet, with the prophet's prayer—"O Lord, revive thy work." We co- venanted together, to pray night and day till we should see the salvation of the Lord. Soon, omens of good were seen; and, glory to God, they were not false. At the camp-meeting held in Leyden, in September last, a few souls were converted, who returned, full of faith and the Holy Ghost, to their families, and warned them to seek the Lord, and from house to house endeavored to persuade the people to embrace the religion of the Saviour. The work soon spread, in power; and now we number more than fifty happy souls, who a few weeks since were stran- gers to God, and confused by the strong bonds of Satan. The last autumn has been one of unusual prosperity to Guilford and Halifax; more than forty have joined us as probationers for membership, and we expect others soon. The work is still spreading in some parts. In Halifax, where we have had but one member for six years, we now have a class of twelve, and others ready to join.

Yours &c. A. K. HOWARD.

WEST NEWBURY, Dec. 19, 1835.

The Lord has of late converted three souls among us; two of them he has taken to the church above, the other has joined on trial. The church is united, and well en- gaged.

There seems to be a general attention through- out the congregation. The Lord speaks as never man spoke.

The one who joined on trial, is a man deaf and dumb, about middle age. He gives every possible evidence that God has converted his soul, and is now praising him, as well as he can with his motions, for redeeming grace and dying love. The ordinance of baptism was administered to him a few weeks since.

I would speak of the circumstances connected with the death of one of those that was taken away—Mr. John Gould, a man of noted wickedness. He was taken un- well two or three days before he sent for a physician. When he came to see him he found it was too late. He told him he considered him a dying man. This induced him to review his past life. He had been trying to be- lieve there was no hereafter—neither rewards, nor pun- ishments. But the Lord now convinced him there were both. In agony he cried out—"My soul will be in hell in a few moments! Lord have mercy upon me, and save my soul from hell, that I may give it to thee!" Such horror of conscience and anguish of soul, no tongue nor pen can describe. Every breath was spent in prayer. This exercise lasted till about six o'clock in the evening, when the Lord appeared to his help, and spoke peace to his soul.

I saw he appeared easy. I asked him how he felt? "Now," he said, in his own simple language, "I am well dealt by." "Why," said I, "Has the Lord forgiven you your sins?" "Yes; I know he has, and that it will be well with me if I should die. Now I feel there is a heaven and a hell."

He exhorted his friends and neighbors faithfully to pre- pare to meet God. He lived happy about six hours, and then died in peace.

I have been called to witness a great many sick and dying beds, but never witnessed a scene like this. I know it is said by some, that death bed repentance is not genuine. I would ask if God cannot give repentance on a sick bed that needeth not to be repeated of? I suppose something like a hundred souls witnessed this scene, and none of them that I can learn have doubted the evangeli- cal repentance or soundness of the conversion.

H. THATCHER.

WALPOLE, Dec. 19th, 1835.

BROTHER KINGSBURY—I would inform you and the friends of Zion, of what the Lord is doing for us in this place. For the Lord hath not forgotten to be gracious; neither hath he cast off his people. For some time past, the society has been in a very cold state, and religion at a low ebb, although the meetings were generally well at- tended. In appointing our late four days meeting, which has resulted in this good work, we had many serious mis- givings, faith being very weak. But the time came, and although we had but little help, most of the work being done by a young brother of a neighboring station, yet the Lord was with us in mighty power, to kill and make alive, to wound and heal, to break and bind up. The meeting was continued through the whole of last week from Monday evening, and all the evenings of this week; and as the result, we have five converted, three reclaimed, besides others who are awakened, and are yet seeking re- demption, and we trust will find. One has been converted on his sick bed, during the meeting, and who will be snatched from death's door, as we trust, in body as well as in soul. Besides this the church is wonderfully quick- ened; faith is increased, hope is confirmed, the bonds of love are cemented more firmly, and spiritual life seems to pervade the mass of believers.

Plain, earnest, and faithful preaching, joined to the prayer of faith, and accompanied with power and demon- stration of the Spirit, are the means which have been used in this case, as in all others of the kind. The latter will always accompany the former: "for as the rain cometh down, and the snow, from heaven, and returneth not thither, but watereth the earth, and maketh it to bring forth and bud, that there may be seed for the sower, and bread for the eater; even so shall my word be, that goeth forth out of my mouth; it shall not return unto me void, but shall accomplish that which I please, and shall prosper in the thing whereunto I sent it," saith the Lord.

Yours, &c. NATHAN PAINE.

IMPORTANT FOR THE INDIGENT BLIND, AND ALL OTHERS AFFLICTED IN THEIR EYES.—We are happy to announce to our readers, in this city, the recent arrival of M. Williams, formerly Consul to Louis XVIII. and Charles X., and now to Louis Philippe, and Leopold, king of the Belgians. He will give his opinion, gratis, relative to the prospect of cure in the case of those poor blind, who may call upon him at the Committee Room of Bromfield Street Church, at 3 o'clock this, to-morrow, and Friday afternoons. This gentleman comes with undoubted recom- mendations of his ability as an oculist, without having recourse to surgical operations, and of his high standing in Europe, to several individuals in this city.

THE TREASURER OF THE FEMALE FRIENDLY SOCIETY hereby very gratefully acknowledges, in behalf of the Society, the receipt of two hundred dollars, as the amount con- tributed to its funds by a generous public, at its anniversary meeting on Sabbath evening, 20th inst.

To REV. THOMAS WHITTEMORE, Editor of the Trum- pet:

SIR—You have demanded of the Editor of Zion's Herald my name, and the name of the town where the Uni- versalist drank ardent spirits on Sunday noons, &c. My name, sir, with the proof of the facts, is in the hands of the Editor, and at the service of the public, if you see fit to signify your wish for their appearance, as you made the demand. I am not disposed to press you, sir; your choice will govern.

THE AUTHOR OF "UNIVERSALIST CONSISTENCY."

Our subscribers do not at present receive their pa- pers so early as usual, on account of the shortness of the days. As they lengthen, the evil will be obviated.

Chapter of News.

On Saturday night, about 12 o'clock, a fire broke out in the stable near the lower end of Pitt street, which was entirely consumed, together with its contents, viz. three horses, carriages, &c. It was owned by Mr. J. Norton, whose loss is 6 or \$700: insured. It then communicated to a two story wooden dwelling house owned by Mr. Wm. Haskell, of Concord, and occupied by Messrs. Davis & Dyer, which was much damaged. Part of an old one story building, used as a grocery, was much injured.

Mr. Bell, who was injured by the falling of snow, in State street, is not dead but likely to recover.

The trial of Stephen L. Russell, before the Supreme Judicial Court, on a charge of arson, took place last week. The jury returned a verdict of Guilty, accompanied with a recommendation to mercy.

The dwelling house, shop, and barn of a Mr. How, in Framingham, were destroyed on Saturday week. The fire broke out at midnight, and the family barely escaped with their lives.

A sewing machine has been invented at Rochester, which will take 240 stitches in a minute! It is said to be susceptible of an improvement which will double its present speed.

The Albany Argus says that Gov. Marcy, of New York, has refused to comply with the requisition of the Governor of Alabama, to deliver up R. G. Williams, editor and pub- lisher of the Emancipator.

Jonathan Ogden, a respectable farmer in Brady town- ship, Pa., in company with his two little sons, went re- cently about six miles from home, in pursuit of a stray cow, carrying with him a loaded musket. While in con- versation with the person who had found her, he incau- tiously rested himself on the muzzle of his gun. At this time the cord fastened on him, and smelt of the lock, touch- ing the trigger with his nose, when the musket exploded, and Mr. O. was shot dead on the spot.

Intelligence from Washington announces that Mr. Clay was overwhelmed in deep distress by information received of the death of his daughter.

Prescott, who was to have been hung on the 16th, for the murder of Mrs. Cochran, has been reprieved by the Governor of New Hampshire.

A committee of investigation, appointed to discover the origin of the fire in New York, have reported that it was accidental, and probably occasioned by the bursting of a gas pipe, and the distribution of the gas, until it came in contact with the stove or grate of the store in which it originated.

\$10,000 worth of goods, stolen at the late fair, were dis- covered on Saturday night, by one of the New York Al- dermen, concealed in two houses.

It is estimated that nearly three thousand persons have been thrown out of employ in New York, in consequence of the late fire, including clerks, porters, cartmen, &c. Preparations are already making for rebuilding. This will create a great demand for mechanics.

The U. S. Bank is to loan two millions of dollars to the New York Insurance Companies.

Notices.

MEETINGS IN BOSTON.

BENNETT STREET. Public Prayer Meetings on Wednesday and Saturday Evenings.

BROMFIELD STREET. Public Prayer Meetings, Sunday and Friday evenings. Bible Class, Thursday evenings.

CHURCH STREET. Prayer Meeting, Thursday and Sunday evenings, and Sunday mornings, half past 6 o'clock. Bible Class, Saturday evenings.

SEAMEN'S BETHEL, NORTH SQUARE. Public Prayer Meetings, on Monday and Thursday evenings.

THE Members of the Executive Committee of the Missionary Education Society of the New England Con- ference, are hereby notified that a meeting of said Com- mittee will be held, in this city, on Wednesday the 6th of January next, at 11 o'clock, A. M., in the Vestry of the Bennett Street Church. By order of the President, R. SPAULDING, Cor. Secretary.

Boston, Dec. 28, 1835.

FOUR DAYS MEETINGS.

A protracted meeting will commence at Bennett Street Church, on Monday evening, January 1st, 1836. Breth- ren in the ministry are respectfully invited to attend.

DANIEL FILLMORE.

A Four Days Meeting will commence in this place on Tuesday, Jan. 5, 1836. Brethren in the ministry are re- quested to come to our help. P. CRANDON, Jr.

Monmouth, Dec. 16, 1835.

COMMUNICATIONS.

A. K. Howard (right)—E. Benton—J. Parker—S. Bates—M. Lewis—A. Kent—J. Sanborn, 2—G. W. Bates—How did M. P.'s usually go?—by mail?—M. Staple—C. Cowing—S. T. Cooper—N. I. Robinson—T. Clarke (right)—H. Hunt—C. B. Parkman (do not remember the letter to which you refer)—F. Nichols—P. Griffing.

PAYMENTS FOR THE HERALD. Received from the 21st to the 28th inst.

E. Hackett, B. Battles, G. F. Tibbets, E. K. Sanborn, D. Chapman, T. G. Peckham, N. Boynton, S. Baker, M. Blackman, A. H. Leland, A. Fisk, C. Morgan, J. P. Sim- mons, W. Kenison, S. Faxon, D. Crain, J. March, D. Es- ton, A. Raymond, L. Phelps, F

Poetry.

FOR ZION'S HERALD.
A FRAGMENT.

Again that heart!
Like blacken'd tempest-cloud at sunny noon,
It onward comes. Death's destroying arrow,
More swift than were it wing'd by burning feathers
Stript from the lightning's pinion, again has sped.
Some youthful heart, perhaps, which like the stream
That dashes in its wildness from the side
Of white-brow'd Alps, has suddenly been chill'd.
The future, to that loom fired with joy,
Flash'd up with countless gleams of fame and glory—
Each coming day diverged from present hour,
Like convulsions from the Boreal fires.

Or yet some aged head has fallen, o'ercome,
In the mighty death grapple! While in life
Dark birds of sorrow hovered round his path,
And care stood mountain-ringed upon his brow.
He loved to swell the pile of gold, that he
Might seek the world to bend the fawning knee,
And show his endless treasures by profusion.
One would not bend! the grave!

Or it may be
Some prattling one has ceased to kiss its mother!
Death covered the flashes of that eye,
And midnight saw him pluck them. One sweet string,
Alas, is broken in the family harp!—
As bright a flower as ever bloom'd has strew'd
The cold ground, and cast its leaves so lovely
To the murmuring winds of heaven. A bud,
Which angels e'en might joy to call their own,
Has droop'd and fallen, ere its pure fragrance,
Upborne in zephyr's arms, had shown its breath—
A voice is hush'd, that warbled like the air
When early morn glides from the stormless sea,
And the whispering winds sing their lullaby!—
The modest violet, as it dances glad
In the evenside shade, was its true emblem,
And the gray rippling wave that leaps along
The sandy shore, bore its image. Thou little one!
Thy spirit like a new-born star is set
In heaven's bright crown.

Again it comes! but now
There seems a mellow light to linger there,
Like twilight's halo around Autumn's eve.
A lifeless form they hurry to the grave,
Which once contained a Christian soul: that now
Has fled to heaven! He loved his blessed Lord,
And gloried in the cross of Christ. Although
Unloved, unloved, and unknown,
Yet happier, richer far than mighty king
Upon his throne. In want he had no care,
In trouble no dismay—happy in pain;
Sickness robb'd the cheek of health's deep flush,
To paint it on the soul. Go see his grave!
The midnight requiem sung by unseen tongues,
Whispers among the mouldering stones, as Time
Bears on the hours to meet the opening day.
Stand and muse, till the very air around
Re-echoes with the triumph song, "O grace,
Where is thy victory!" C. R.

Yale College, December, 1835.

Miscellaneous.

[We are happy to present to our readers the commencement of an able letter, written by Rev. La Roy Sunderland of the New England Conference. We have divided it into two numbers, and would commend for them close attention. The following note, will explain the cause that called it forth.]

FOR ZION'S HERALD.

SALEM, N. H., Sept. 19, 1835.

BROTHER F—: I have, according to your request, written the following answer to the letter upon Universalism, which you put into my hand a few days since. You will perceive, that I have addressed myself to your correspondent as though his letter had been addressed to me. What I have written is at your service, and you are at liberty to use it as you may think will best subserve the cause of truth.

Yours, &c. LA ROY SUNDERLAND.

UNIVERSALISM.

DEAR BROTHER—I have received and read yours of the 29th ult. with attention. You properly observe, that the question at issue between us is this, viz.—"Does the Bible teach the universal salvation of mankind?"—or, in other words,—Can it be proved from the Bible, that all mankind are positively PUNISHED for all the sins they commit in this world, before they die; and that they are, consequently, saved from all punishment and all evil, in the world to come, after death?

Though you have failed to answer the arguments, which have been already adduced in the negative of this question, I will now bring forward a few more, and, in doing this, I will notice all which I find, in your last, that materially relates to the question between us.

It does not seem to have occurred to you, that, in attempting to prove the affirmative of this momentous question, you have omitted to tell me how all men are to be eternally saved; nor have you, nor can you tell me when this shall be done. When you say, that God has a purpose to save all men eternally, you beg the question; this is what you have to prove. When you have proved this, then you may, if you can, tell me how all men are to be saved, and, also, when this work is to be done. There are a number of other things, which you have not done, and which you, my dear brother, nor any other man can do. I will now state a few of them:—

1. If your doctrine be true, then, as you allow, every sinner must, and does suffer, in his own person, the whole penalty of the Divine law, in this life, before he dies, and, consequently, you cannot tell from what evil he is saved, in a future state, after death!! And yet you, and others who believe with you, are constantly telling about being saved in the world to come!!! While you yourselves tell us, at the same time, that you are not saved from an eternal hell there, for there is no such thing to suffer! And you are not saved from punishment there, for all suffer all the punishment which they deserve here in this world! And, again, they are not saved from sin there, for there is none in that state to be saved from! My dear brother, what perfect nonsense is this! For you does not know that the term, "SAVED," or SALVATION, every where implies, necessarily, an EVIL from which the person saved is DELIVERED, and which they consequently do not suffer.

2. The affirmative of the question between us, necessarily implies, that the punishment which God's law threatens must be, consists (in some cases at least) in the eternal punishment. For instance, when a man punishes, as he deserves, for the sin of adultery, who dies in the actual commission of this crime? Now some of your teachers have frequently said, that the sin consists in the intention to do

wrong, and the punishment follows in the commission of the deed!!! And, hence, Whittemore referred once to the case mentioned by the Saviour, of a man who "looketh upon a woman to lust after her," as committing the sin; and in doing the deed, he said he would receive his punishment, so that he might die the next moment, and ascend to heaven!!!! And so of a man, who commits self-murder;—his sin consists in the intention, and his punishment in taking a dose of laudanum, and so after sleeping soundly a few hours, he ascends up to glory! Hence it follows, as an undeniable consequence, that there is no need of repentance in such cases, for nor can you, or any other man prove, that such persons do repent of such sins, nor, indeed, that there is any possibility of their repenting of such sins at all. Yet does "God command all men, every where, to repent!" My dear Sir, how well I know that you never can show, that such a die in committing sin, obey God in repenting, as He has commanded! Nay, more; you cannot tell what repentance is, nor what need there is of it, to one sinner in the universe who is PUNISHED FOR ALL THE SINS which he commits, and all he deserves to be punished for them!

3. Your doctrine implies, again, that all the sufferings or punishment, which are inflicted upon any one sinner, are inflicted in this world, and only for the sinner's good. This you cannot, and you dare not deny. Hence it follows, that there is no difference between the curse of God's law, which is inflicted for the punishment of sin, and the means of grace!! And that God cannot bring one sinner to heaven, without punishing him first in this world!!! Can any sinner be saved without first suffering for his sins in this world? You answer, No. Then, I ask you again, are not those sufferings, which he endures, the necessary means of carrying him to Heaven? Answer this question,—"Yes" or "No," and you confute your own notion of universal, unconditional, and eternal salvation, at once and for ever!

4. According to your notion of the eternal salvation of all men, for you cannot prove, that Christ did not come into the world for the very purpose of preventing the salvation of all men. Nay, if you believe the Bible, you must, and you do believe, that He came into the world to save mankind from suffering that punishment, without which you and every other Universalist believes no sinner can ever be saved!!! In Galatians iii. 13, the apostle declares, that "Christ hath redeemed us from the curse of the law, being made a curse for us;"—that is, Christ, by his death, has made an atonement for sin; and now, in consequence of his death, the curse of God's law, or the punishment due to sin, is suspended, and all men are put in a state in which they may repent, believe, and be saved; and those who do so, are not, and, in the very nature of things, cannot, be punished for the sins of which they repent; and if they "endure unto the end," they "are saved" eternally from suffering the curse of God's law, or the punishment which was due to their sins.

Now your doctrine teaches, that all mankind do actually, in their own persons, suffer the whole curse of God's law; and, in this, you are at direct variance with the Bible, for this tells us, that Christ came into the world to save us from suffering it; and, if so, then Christ came into the world to save us from suffering that curse, or punishment for our sins, which you have said all men must suffer, or never be saved!!! To such monstrous absurdities, my dear brother, do your notions expose you. To prove that Christ died to save the world from the punishment which is due to sin, or that he died to make this salvation possible for all such as sin, see the following testimonies in God's word:—1 Pet. iii. 18; John vi. 51; 1 Cor. xv. 3; 2 Cor. v. 21; Isaiah liii. 4, 5; Rom. v. 9; and many others, which it would, probably, "fill a quire of paper" to quote.

5. Again, you cannot prove that all men are saved by grace, as the Bible affirms those must be, who finally reach heaven. Salvation "by grace, through faith," is the doctrine of the Bible; that is, the mere mercy, pity, or favor of God, (which no one deserves), has opened the way for sinners to escape the "everlasting destruction," to which sin has exposed them; and now those who repent and believe, (Mark xvi. 15; Heb. v. 9.) and obey the gospel, shall be saved from the curse of God's law or the punishment due to sin, eternally. We are all redeemed from suffering that curse, during our time of probation; and if we obey the gospel, we shall eternally be saved from it. This is the way that "God turns men from their iniquities;" but if they refuse to obey him, they are not turned, but die in their sins, as He has said, (John viii. 36.)

And, besides, what favor is it to save a sinner who has nothing, according to your notion, to be saved from? Why, neither you, nor any other man in the world, can tell! And yet the Universalists pretend to believe in "impartial grace"—"impartial goodness," &c. &c. And tell us that this is good. He will save all men, from what? Not from an eternal hell, for there is no such thing to be saved from! Not from punishment, for all men must and do suffer it! Not from committing sin, for "all men have sinned and come short of the glory of God."

Yours, &c.

WOMAN.

What lawyer has not observed this difference between the sexes, namely, If a woman is indicted for an offence, who attends her in the awful presence of justice, to console and cheer her, braving the stare of the gaping crowd, the humiliation of such companionship and such a connexion?—A mother or a sister. How seldom a father, a brother, or a husband! If a man is placed in the bar, who is most solicitous for him?—Always his aged mother, his broken-hearted wife, or his sorrowing daughter. Shame, sorrow, degradation, contempt, are all forgotten in the strength of a woman's love. How seldom in a man's! If he attends—and when does he?—his look towards the prisoner at the bar, though his nearest relative, is often dark and scowling—a sense of shame that attaches to himself, weighing on him at the very crisis of the prisoner's fate. A woman's look is that of compassion and sympathy. She thinks not of her own situation, or of the opinion of the crowd around her, as regards herself; if she glances at them, it is only when some part of the testimony makes for or against him, or the judge or the lawyer speaks upon some strong point, that she may discern their opinions of his fate. She watches his every movement; if she is near him, she anticipates his every want—she hands him the glass of water to quench the fever that anxiety has produced—she walks by his side from the court to the prison, and from the prison to the court—she sits as near to him in the court as possible—she would sit in the bar with him, would they allow her—

she waits, for hours, to exchange one word with him, through the grated door—she rakes and scrapes all she can to make him decent at his trial, that his appearance may produce a favorable impression. If the awful verdict is against him, she forsakes him not, though all the world have forsaken him. In the last extremity, she is by his side with a love that, like a noble arch, pressure strengthens. She attends him to the very foot of the gallows—his ignominy, his ill-treatment of her, are not thought of. Whose wail was that, which, when the fatal drop fell, pierced every ear and every heart with the conviction that there was one whose pang was keener even than the dying convict's?—Twas hers. And she will beg his body, and compose decently the distorted limbs, and bury him with care. The spot where he is laid, though known as the murderer's grave,—which the world points to with horror, and where superstition says no grass will ever grow,—is, nevertheless, a hallowed spot to her, where she will even plant the flower and mature the grass, to induce the belief that, if superstition is correct, the sleeper is innocent. What the poet makes her say is true:

"I know not, I ask not, if guilt's in that heart,
I but know that I love thee, whatever thou art!"

[Clinton Bradshaw.

NICHOLAS OF RUSSIA.

It is very much the fashion with some papers to abuse the autocrat of Russia, and represent him, on all occasions, as a hard-hearted, tyrannical monster. And so he may be, perhaps; but the following beautiful account of his deportment as a husband, given by an eye-witness, shows that there are some good points in his character, at all events. It is from the correspondent of the London Morning Herald,—a man who has no particular love for the emperor, politically, at least, if not personally.

The emperor of Russia did not leave Toplitz as I said I believed he did, in my letter of yesterday. Every one said he had gone off in the night, but he waited until three in the afternoon, in order to hold that policy which, truly or falsely, is attributed to him, of never setting out on a journey at the time previously arranged. The parting between the emperor and his sister, the Princess of Orange, who had come up the day before to see him, and the archduke Michael, was very affecting, and gave me a good opinion of the monarch. The Princess of Orange did not come into Toplitz, while all the court was there; she remained at the castle of the Prince of Wallenstein, at Dux, but the morning of her brother's departure she drove up to the chateau, and accompanied him, on parting, to the carriage. They embraced each other most tenderly before the assembled crowd; and while she was deluged with tears, his sensibility was also affected, and the ladies who stood around wept like children. This was no scene got up for the occasion; any one can know when nature speaks in the eye and on the tongue of an emperor, as well as that of a peasant,—and Nicholas, on this occasion, and his sister, parted like two persons who loved each other dearly. Indeed, the emperor of Russia gains on me daily. He is, in the first place, one of the handsomest men in Europe, with a fine open countenance, that speaks a good and brave man; and then his conduct to the empress is so honorable and attentive, that he commands our esteem as much as he does our admiration. Her health is very delicate, but he is always at her side, and at the theatre, the night before last, remained for an hour with her shawl on his arm, in order that she might be covered before she got into the passage. They are always chatting and laughing together; travel in the same carriage, when her health will allow the rapidity necessary for his affairs, and appear like a newly-married couple; and I am told that the breath of scandal cannot touch his reputation, or if he is not a philosopher, he takes care that his feelings shall not be hurt, though she is no longer handsome, and is nervous and delicate, and obliged to live in a retired manner. But the love of the empress for him amounts to idolatry, and she seems to live on his looks, and to hang on every word he speaks.

"COME HOME!"

BY A SISTER, TO A LONG ABSENT BROTHER.

Come home!
Would I could send my spirit o'er the deep!
Would I could wing it like a bird to thee,
To commune with thy thoughts, to fill thy sleep
With these uncaring words of melody—
Brother, come home!

Come home!
Come to the hearts that love thee, to the eyes
That beam in brightness but to gladden thine;
Come where fond thoughts like holiest incense rise,
Where cherished memory rears her altar shrine—
Brother, come home!

Come home!
Come to the heart-stone of thy earlier days;
Come to the ark, like the o'erwearied dove,
Come with the sunlight of thy heart's warm rays;
Come to the fireside circle of thy love—
Brother, come home!

Come home!
It is not home without thee; the lone seat
Is still unclaimed, where thou wert wont to be;
In every echo of returning feet,
In vain we list for what should herald thee.
Brother, come home!

Come home!
We've nursed for thee the sunny buds of Spring—
Watched every germ a full blown flower rear,
Saw o'er their bloom the chilly winter bring
Its icy garlands, and thou art not here!—
Brother, come home!

Come home!
Would I could send my spirit o'er the deep!
Would I could wing it like a bird to thee,
To commune with thy thoughts, to fill thy sleep
With these unwavering words of melody—
Brother, come home!

WILLIAM PINCKNEY.

"Did you know the late William Pinckney?"
"Ah! yes. You should have heard him speak of Erskine. When Pinckney was minister at the court of St. James, he became acquainted with him, and heard him repeatedly. He entertained the highest opinion of him. Pinckney was, perhaps, the most thoroughly ambitious man I ever knew. He labored, in his last cause, harder than he did in his first; and in every cause, as if his professional reputation depended upon it. Pinckney's style was too verbose and declamatory, and his manner violent beyond all description. Before he went to England, I am told by those who often heard him, his manner of speaking

was mild and persuasive, and his voice silvery: on his return, he adopted a directly opposite oratory, which did not suit him. He was an intense student. We have often met in attendance on the supreme court, and I have repeatedly occupied a room adjoining his; when, if I had been a prisoner to my own, I could have told when any case of great importance, that excited public attention, and in which a distinguished man was to oppose him, was before the court. He would often walk his room all night; and not unfrequently, as I lay in bed, did I hear the rehearsal of the argument, the next day I listened to in court. His perseverance was tireless. He loved his profession, devotedly; and, I doubt much, if in any other vocation, he could have won so high a reputation. His mind was of an order that could rather acquire, than create. He could not have succeeded in a work of imagination; he might, as a historian, if he had improved his style. But with the law his mind was thoroughly imbued; he comprehended its broadest principles, while he made a microscopic observation of the merest technicalities. His mind was argumentative and subtle; his figures of speech, his flights of fancy, cost him more labor than his argument: he almost always wrote them out, and committed them to memory. His argument was perfect without his fancy-work; and his fancy-work was perfect without his argument. His fancy did not grow out of his subject, like the leaf from the summer bough; it was rather stuck on it, like a flower in a cap, for display; and a certain chilliness reminded us, that it was a hot-house plant—a forced cultivation. Yet, as a lawyer, I know not his superior; and no man could do better than to confide his case to Mr. Pinckney, because he never neglected it, through indolence, pleasure, or inattention; and, if he took it in hand, he attended to it, not more for emolument, than for success and fame. An anecdote is related of him, which strikingly shows his character. When at the court of St. James, he was dining in company with Fox, Burke, Sheridan, and a host of great names, when a discussion arose upon some line in Virgil, I believe. All of them expressed their opinions but Mr. Pinckney; and, as he had said nothing, *pro* or *con*, they appealed to him as umpire. He had to confess his ignorance of the Latin language; but when he left the company, he sent immediately for a teacher, and commenced the study of it. He became an accomplished Latin scholar. While abroad, I am told, he was a hard student of the law, and a regular attendant on the courts, so that, when he returned, and again became a practitioner, instead of his contemporaries finding him rusty, as they expected, he entered the lists with his armor bright, and armed at all points.

"I like that in his character," exclaimed Bradshaw; "it shows character."—[Clinton Bradshaw.

A HORRIBLE SPECIES OF BUSINESS.

Not many months ago a very respectable man, aged about forty-five years, who had been for several years a sexton of one of our principal churches, fell sick at his residence, at No. — in — street. His sickness at first was not considered dangerous. His family physician attended him as usual; but in a short time it was ascertained that some potent remedy must be adopted, or all would soon be over.

"Do you think I am in danger, Doctor?" asked the sick man.

The physician was loth to say so—as physicians generally are in such cases.
The sick man lingered and grew worse. "Oh! doctor, doctor," said he, "there is something that preys upon my mind—something even worse than this fatal disorder."

The patient tossed and tumbled about—was restless, thoughtless and entirely absorbed in some mental calamity. His wife attempted to soothe him—talked of Heaven and mercy; but all would not do. The physician was equally unsuccessful in all his endeavors to soothe the disturbed mind of the dying man.

"Take away your physic, Doctor—it is useless—it cannot administer to a mind diseased."

The physician and the sick man's family talked over the matter with great seriousness. They could not conjecture what was the cause of the disturbed fancies of the poor dying man. The wife had lived a long and respectable life with her husband. He was a sexton of one of our most respectable churches, and had always enjoyed the esteem of the clergy and congregation by whom he was employed.

In this dilemma it was therefore determined to ascertain what lay so deeply upon his conscience. The doctor one afternoon turned the attention of his patient to the subject that troubled him.

"Can you not tell me, Mr. —, what troubles you so deeply?"

"Oh! Doctor, Doctor, don't speak of it,—oh! it gnaws me to the quick. Look, I see their very faces glaring upon me! horror! horror! horror!"

The physician soothed him as he would have soothed a child. "It will relieve your mind," said he to the sick man.

"Oh, God! I wish I could get relief. See, Doctor, see them all there pointing their skinny fingers. There's Mrs. —, whom I sold for thirty dollars. She asks me for the money—here she stands! My God! my God! I have not got the money,—I did not get but half,—the other sexton got part. Go to him. Oh, horror, horror, horror, horror!"

"My dear Sir," said the physician mildly, "you are raving—you are talking of shadows."

"Heavens, doctor! do you call those persons shadows? See one of them coming into the room. Shut that window, and bar the shutters—I see old Mrs. — just trying to get in. There's her winding sheet. She says I sold her for fifty dollars—Oh! no, no, no—I only got thirty."

The physician then, to humor his poor, distracted patient, went to the window and closed the shutter.

"Look there, doctor—there's a young woman that I took away after being a couple of days in the grave. She cries out against me—she cries and tears her hair—Oh, oh, oh!"

The physician found that all his efforts were fruitless; after calling in the wife and family of the dying man, they partly succeeded in quieting the tumult which agitated his bosom. He would, however, listen to no effectual consolation until they would promise to call in a highly respectable clergyman whom he named, to administer some pious comfort to his last hours, which were now rapidly drawing to a close.

Accordingly a message was immediately despatched, the venerable clergyman came, and the sick man on perceiving him, desired all to withdraw, except the man of God. When left entirely together, after some struggles, the sick man unfolded to the aston-

ished clergyman, one of the most extraordinary practices which could be dreamed of in a Christian community.

It appeared that the dying man, who was a sexton for several years, had been in the habit, secretly and at night, of abstracting the corpses of such persons as were buried in the grave yard he had charge of, and of selling them for subjects of dissection, to the physicians around town, and even sending them into the country. In conjunction, it is supposed, with a person now alive, who was then also a sexton, it is believed that the most extensive business of this kind was carried on for several years—and that it was found so lucrative, that both individuals, originally quite poor when they became sextons, became rich and respectable in a very few years. By the rules and regulations applicable to church yards and sextons, those officers had full and free access at all hours, to all the public and private vaults under their charge. The remains of the dead deposited in the private vaults, were generally untouched—but those buried in the church-yard, or those deposited in the public vaults, were considered the property of the sextons, and they disposed of their horrible merchandise accordingly, to the highest bidder among the medical faculty.

The remembrance of being thus engaged in such a business caused the agonized terrors of the dying man, and made him restless, until a clergyman was called to minister comfort to a mind diseased on his death bed. And in order to show that we do not state these fearful details without some good foundation, we now openly call upon Bishop Onderdonk of this city, to say whether he ever heard of such a case as we have detailed, or any one similar to it—or whether he was the clergyman who attended the last moments of the repentant man. His associate is still alive, and doing a good business in this city, but not as a sexton.—[New York Herald.

LEGISLATURE OF SWITZERLAND.

Brooks gives the following account of a sitting of the Legislature of the Swiss Cantons:—

The Swiss Diet was in session, and I was glad to witness its deliberations, which however, were all pantomime to me; and though the orators were not the Rosciuses of Cicero's era, so that I could not put the rough sounds of German words with the other words that action often forms, and make out well what was going on, now and then a delegate from French Switzerland would have a word to say, and he would throw a flood of light upon my benighted intellect; for I find that hunger and thirst, want and necessity, are teaching me French wonderfully fast. Cantons will quarrel, I find, as well as States. There is a hubbub here, about the money some Cantons is to pay. I do not see how they make this one-wholeed government go. I should as soon think of putting a chair upon one leg as a government upon one assembly; not that there are not men enough in any one assembly to make ten times as many laws as are necessary, but that word one is a tyrant and a rogue unless you tie him well. The deputies or representatives of the Cantons here wear swords as they sit around their legislative table, and they keep their seats too, when they speak. I do not know but that both of these are excellent regulations. I am inclined to think that there would not be half so many blackguards in the world, if they felt that they were in danger of losing their ears for their impudence. To keep the seat when a speech is made, is a great aid to a sensible man's eloquence,—for I have seen many a poor fellow who could talk admirably in his chair, lose all the eloquence the moment he got upon his legs. The electric spark seemed to run off there as if by some conductor,—and he would stammer and stammer as if words were only given to bother what ideas he had—not to conceal his want of them, as is the case with orators in general. Johnson was eloquent in his chair.—I venture to say he would have been dumb in the House of Commons. However, the Swiss can afford to have more oratory than we, for they have fewer machines in their Diet for the manufacture of it, than we have even in our Senate, to say nothing of that bellowing Leviathan, the House,—that huge Pacific Ocean, full of spouting whales. The members of the Diet have another peculiarity. They wear hats or caps like the military, and cloaks of different colors, in the same garment, with the different arms of the different Cantons that they represent, upon them. I take it for granted, there is sense in all this; but what it is you must find out, for I cannot tell you.

A. L. HASKELL & CO.

WHOLESALE AND RETAIL dealers in Furniture, Feather, Mattresses, Beds, &c. at Chambers Nos. 8 and 10 Dock Square—have on hand, and will continue to keep constantly for sale, in any quantity that may be wanted, the following articles, which will be sold on such terms as can best please the purchaser, viz.—Secretaries, Dressing Cases, Bureaus, Grecian, Card, Pembroke and common Tables, Ladies' Work Tables, Bedsteads, Couches, Sofas, &c. Sofa Bedsteads, Cradles and Trunk Bedsteads, Malagany and stained-wood Cribes, Fancy and common Chairs, Cabinet Chairs, Wash Stands and Toilet Tables, Counting Room and Portable Desks, Looking Glasses, Brass Fire Sets, Brass Time Pieces, Wooden Clocks, Bellows and Brushes.

MATTRESSES—Double bordered best Spanish hair, double bordered Russian hair, single bordered Russian Hair—different qualities and prices.

FEATHERS—Best Northern Live Geese, Southern and West-Indy, &c. Russian of various kinds—all of which are warranted free from smell and dirt.

BEDS—Feather Beds, of different qualities and prices; Bed Pillows, Bolsters, &c. of course, that the quality of which is not occasionally committed to the influence of intoxicating liquor, and other impelling causes have produced drowsiness, hunger, and other impelling duced theft; and so on, through the various crimes. It would not readily be credited in the nineteenth century could suppose a society, comprising a vast body of virtuous and intelligent men, would assume to be true. Such, however, is the fact, and your integrity, which we by no means doubt, we are constrained to believe that, an anxious examination" your Reverence has assumed this absurdity to be true, crimes are traced to intemperance! escape from this horn of the dilemma directly towards the other, which is two, so it would affect your character. We are therefore compelled your Reverence knows no better.

We have read the following statement surprise: "The warm climates of the filled with the most shocking immorality is but little intemperance among them. and Italy are awfully immoral. Actions and every abominable deed of man amongst their cities, and yet tively a sober people." This statement good purpose, is offered in proof of y, that the Temperance Society has been in such a manner that there can be no misunderstanding or mistake.

Dec. 23. 31a

BOARDERS WANTED.

A FEW gentlemen Boarders can be accommodated in my family, No. 6 South Cedar street, corner of Church street,—or one or two gentlemen with their wives, who would be furnished with pleasant rooms.

If any friends from the country, who may come as Representatives to the General Court, should find it convenient for them, they might probably be accommodated.

L. TOMPKINS.

TERMS OF THE HERALD.

1. The HERALD is published weekly at \$2.00 per annum if paid within two weeks from the date of subscribing. If paid, it is not paid at the close of the year, \$2.50 will be charged, and \$3.00 if not paid at the close of the year.

2. All subscriptions discontinued at the expiration of eighteen months, unless paid.

3. All travelling preachers in the New England, Maine, and New Hampshire Conferences are authorized agents, to whom payment may be made.

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We wish agents to be particular to write the names of subscribers, and the name of the post office to which papers are to be sent, in such a manner that there can be no misunderstanding or mistake.



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FOR ZION'S HERALD.

To John Henry Hopkins, D.D., Bishop of the Episcopal Church, in the Diocese of New York.

LETTER XI.

RIGHT REVEREND SIR—You state in your fourth paragraph in support of your fourth proposition, that "the Temperance Society, if they would recommend the distinctive particular rate, according to the views of the Society." You then proceed to say, "as easy to make those assertions as it is to prove them;" by which your Reverence more than it is impossible to have at the present day; and, in the midst of statement, it is quite refreshing to be able to you upon any point, however unimportant thus:—"Since the fall of man, the wisdom of the establishment of a society, one vice by itself, or any one virtue by itself, pray sir, what authority have you for such this? Can we not say with great justice, words, that "it is as easy to make such an impossible to prove them?" Not to in and not to countenance a society are two. We have set before you the unparalleled has crowned this glorious enterprise already, sir, that thousands and tens of thousands are continually offering their tribute of the Most High, because he has been pie manner, to countenance the Temperance of two things must be true,—these are strangely mistaken, or your Reverence's assumption.—It might be replied to your Temperance Society is not a society "vice," but against many and many vices it is a society, whose object is the removal and acknowledged stimulus to the per general. Total abstinence from all int has greatly tended to the improvement Every malady of the human frame is no bated, by the intemperate employment. Agreeably to your construction, the Tem is a society "against" one malady on nence from all intoxicating liquors m meliorate the personal and domestic co has quelled strife, remedied the evils of the intellectual powers, promoted ben Agreeably to your construction, the Tem is a society "for" a single object. When however near to the Lord he may deem virtue of his holy office,—whenever any aunes to declare, that the wisdom of t tenanted a society, whose object is to p have no other reply than that which may own words,—it is "so monstrous, that t whether its impurity or its absurdity is t We now present another morceau from curiosities:—

We have, however, sundry judicious that intemperance is a common peccat And statistical accounts are published, cause of all enormities against domestic order may be traced to the same prolific the Christian philosopher would call t and partial kind of investigation. Inter in the nature of things, be the sole cau It can only be one, out of many concu these concurring causes are secondary cause must always be the state of the h operation of intoxicating is not to origi the bosom; but to bring out what is palyzing that power of self-control w wise confine the existing evil to the se prevent it from displaying itself in sel by no means true, that the most immu ways were those who are the most adic The warm climates of the East Indies and most shocking immorality, and yet the toxication amongst them. Spain, Port awfully immoral. Intemperance